fact that the Pukapukan attitude to overt sex expression among children is the very reverse of our own. This means that Pukapukan children say and do things that American children only phantasy about. The fundamental libidinal drives are the same. The difference is that what the children of one culture do, the children of the other culture dream. Our own feeling is that the implications of this difference for the culturalization-personality process are still unclear.

A similar suspension of judgment would also seem to be in order over the psychology of the so-called latency period. In our own society psychoanalysts conclude that repressive cultural attitudes towards sexual expression have the effect of so controlling libidinal development that the years of middle childhood, say from seven to twelve, are characterized by an absence of overt sexual behavior. Freud himself apparently inclined to the view that whether or not a latency period is found in a particular culture depends upon attitudes in that society to sexual expression or repression.[13] The data summarized here on Pukapukan children would appear to support this view. Again however Dr Isaacs, on the basis of her very extensive work with children, conceptualizes the latency period in somewhat different terms. According to her,[14] it is best understood as referring to the child's repression of its central unconscious conflicts with regard to his parents, the consequent lessening of emotional tension and stabilization of attitudes towards adults and other children. In terms of this definition it is plain, as Dr Isaacs herself suggests, that the latency period is just as characteristic of Pukapukan children as of those of American culture.

One further note may perhaps be added in regard to interpretations. The adult Pukapukan character, as judged by cultural ideals, seems to be one marked by much aggressiveness. Evidence for this is found in intense village rivalries over sport (but not in economic matters), in innumerable personal chants that glorify individual prowess in love and other pursuits, in an at times turbulent island history marked by bloodshed and violence.[15] This aggressiveness might be directly due, on a theoretical analysis, either to specific patterns of childhood conditioning or else it might conceivably represent an over-compensation for fundamental insecurities and inadequacies brought about by the conditioning of other patterns. One's inability decisively to infer the types of adult character formation likely to result from childhood patterns even in our own society is presumably due to the fact that we are working with a social psychology that is as yet not as powerful as it may sometime become. One's difficulty is increased immeasureably when any sort of definitive analysis is attempted for a primitive society.[16] We confess a present inability to show the linkages within

[13] See for example Sigmund Freud, *An Autobiographical Study* (London, 1935), p. 66 fn.

[14] Susan S. Isaacs, *Social Development in Young Children* (London, 1933), pp. 259, 307–09, appendix 2, pp. 458–61.

[15] The role of this aggressiveness in Pukapukan culture and the mechanisms whereby it receives institutionalized outlet have been briefly characterized: Ernest Beaglehole, *Emotional Release in a Polynesian Community* (Journal of Abnormal and Social Psychology, Vol. 32, pp. 329–38, 1937).

[16] G. Gorer has recently attempted this type of analysis in his *Himalayan Village* (London, 1938). Cf. Margaret Mead's review-article on this book in Oceania, Vol. 9, pp. 344–53, 1939.